

# The Classical Outlook

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## AREAS, LEVELS, AND IN-TERMS-OF

A Condensation of a Paper  
BY DORRANCE S. WHITE  
University of Iowa

We had at Bates College in 1903 a venerable Greek professor who regularly took under his sheltering wing the incoming freshman class. He served as our intercessor to the administration and to the fledgling instructors from Harvard whose lesson assignments were sometimes poured on too thick. A very human humanist, he took us on early morning bird-walks and frequent excursions into the surrounding Maine terrain, in order that we might feel a little more at home in this new setting of our academic lives. Even the toughest of us felt for this white-bearded, friendly classics scholar a sentimental attachment of which we were not at all ashamed.

I do not remember that this man ever discussed areas of Greek subject-matter or whether any of it was beyond or beneath our level of attainment. Nobody, I suppose, had ever weighed the vocabulary density of the material that we read in his class, or had counted up the subjective and objective genitives and the optatives of ideal certainty to see whether the content was beyond our level of achievement. To translate well and with good sense was the criterion of attainment. We read what was supposed to be the orthodox syllabus of college Greek and asked no questions about immediate and ultimate objectives.

I recall that as freshmen we were reading one of Lysias' orations. As I have intimated, I don't know why. I only know that it had to do with an olive stump. It was a good oration, but the silly thing about it was that a rich man had been accused of removing a stump which Lysias could prove had never been there at all. And still more silly was the fact that to remove an olive stump cost one exile and confiscation of property, and, at an earlier time, death.

Now it became my turn one day to translate a very difficult passage. I read it off with considerable glibness and assurance. Professor Stanton paused a moment, then read it after me quite differently and, of course, correctly. The reason why I recall this incident is that his sermonette

for the day had been on precocity and later achievements in life. He had told us, "You are all too old already to be famous young." He had enumerated such famous examples as Mendelssohn, who had composed the *Midsummer Night's Dream* overture at seventeen, Catullus, who had written 116 perfect poems before he was thirty, and Schubert, who had composed hundreds of musical masterpieces in all forms when he had reached the same age. I took that sermonette to heart. For had I not already passed eighteen? And my translation was evidently no Mendelssohnian overture. How far could I get before I was thirty? I wanted to get married, have a home and children. And who cared about olive stumps, anyway!

Which leads me to remind us all of two things and what I want chiefly to say: How interesting is the material that we set before our students? And how aware are we of the difficulty presented by this material? It is always possible to find paragraphs with the right number of datives and ablatives in them. How much more important to find material that will seem worth reading!

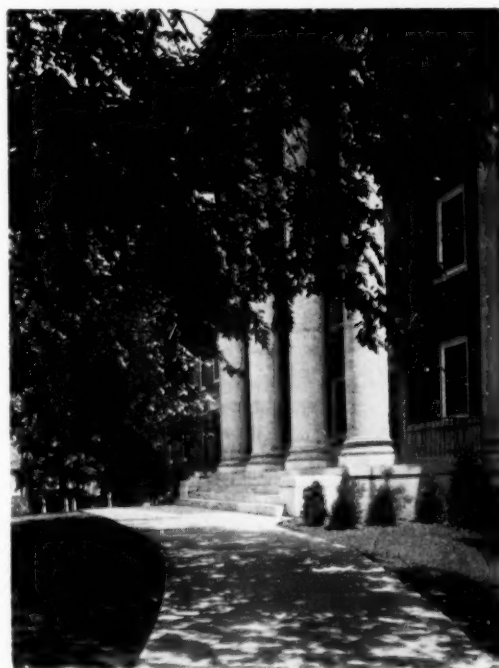
I am sure that interest and degree of difficulty have always been the criteria by which to judge the suitability of material for students of the first and second years. Generally the degree of difficulty has had precedence. I think that the question of *interest* should stand first. There is a good reason for this. Both teenagers and college men and women unconsciously measure their subject-matter by what they see in the movie, experience in the dance-hall and high-powered motor car, and hear over the air. Too many Latinists seem to think that excerpts from Livy, Eutropius, Nepos, and other historians and biographers provide the best field for connected reading-material. A passage extolling the Roman who leaves his plow to serve his country may be sensed as an example of laudable patriotism, but to the modern city youth, unacquainted with plows, the case of Cincinnatus cannot compare in dramatic interest with that of Arria who, unwilling to live apart from her condemned husband, stabs herself and hands the dagger to her mate with the words, "Pactus, it does not hurt!" Only matter that comes

very near to the personal life and reflections of the student, that has sufficient depth to reach parts of his mind untouched by transient life, should demand precious hours of his study. The *Aeneid* of Vergil, of course, qualifies for this. And in potency of interest the *Metamorphoses* of Ovid is unsurpassed.

I was shuffling over the pages of Aulus Gellius' *Attic Nights*, thinking of these very things. I had previously made an examination of this work (*Classical Journal* XXIX, 189-205). It is surprising how much of the subject matter of this second-century writer is similar to what occupies the attention of boys and girls today. For example, here are a few out of the 83 selections of definite interest: I, 6—"To Marry or Not to Marry"; II, 7—"Should Children Obey Their Parents?"; I, 12—"What Kind of Roman Girl Was Chosen as a Vestal Virgin? At What Age? From What Kind of Family? What Were Her Duties?"; I, 5—"Foppishness in Roman Dress and Excessive Gesticulation When One Speaks in Public";

## CAMPUS VIEW

Miami University, Oxford, Ohio  
The American Classical League  
Latin Institute will be held here, June  
16-18, 1949.  
Courtesy of Miami University



XIII, 22—"What Should a Well-Dressed Roman Senator Wear?"; XIII, 11—"How Many Romans Should Be Seated at a Banquet, What Should They Talk About, and How Sweet Should the Sweetmeats Be?"; IX, 1—"How Accurately Could a Roman Shoot?"; IX, 11—"How a Raven Saved the Life of a Roman, Or How Corvinus Got His Name"; IX, 9 and XI, 16—"Was It Difficult for the Roman to Translate Greek into Latin?"; XII, 4—"Portrait of a Roman Gentleman and Scholar"; XIII, 12—"Rights and Duties of Roman Public Officials"; XIV, 7—"How the Roman Senate Was Conducted"; XIII, 17—"The True Meaning of *Humanitas*."

I am aware, of course, that these citations, only 13 out of 83 appropriate ones, are but a sampling of Gellius' offerings. Anyone reading them for the first time might think he was peeking into some notebook of Eugene McCartney's, so full are they of curious and informative material. Others have been aware of this storehouse (e.g., Harry L. Levy, *Latin Reader for Colleges*, Prentice-Hall, 1939), but have not been fully conscious of the difficulties confronting the student who has had but two years of high-school Latin. The selections would have to be cut and annotated especially for young pupils.

Now besides the *Aeneid*, the *Metamorphoses*, and the *Attic Nights*, Pliny the Younger's *Letters* and Apuleius' story of Cupid and Psyche in the *Golden Ass* possess a definite human interest appeal to the teenage Latin student. Let us see for just a few minutes what these works hold out for the young student. Here again, of course, I realize that others have utilized some of this material, although, in my judgment, much of it has been inadequately annotated.

If I were asked to experiment with the availability of Pliny's *Letters* for a fifteen-year-old of average linguistic ability, I should do what some of my readers probably do when giving a course in the *Letters* to college students—in fact, what I always do when giving the course to my university students—divide the letters into four main groups: those that show Pliny as a *Man of Letters* and as an *Advocate and Politician*; those that reflect the *Social and Domestic Life* of the times; and those that reveal Pliny's appreciation of the *Beauty and Wonders of Nature*. A few miscellaneous letters, including a couple of ghost stories, would be thrown in for garnishment and thrills. And if the boy's father would endow me as generously as Pliny himself endowed a

school at Comum, I should provide mimeographed sheets of vocabulary and ample notes for each letter, not forgetting that some phrases and clauses of Pliny are practically untranslatable.

Now what letters would I choose? Under *Man of Letters*: How Pliny took his notebook when he went hunt-

### A SCIENTIST SPEAKS

(Pliny the Elder, *Nat. Hist.* II, 1)

BY CHARLES BALLARD  
Bronxville, New York

The world, and what we call heaven's dome,

Beneath whose roof we find our home,

Must be divine, grave minds conceive—

Else what is left us to believe?

Boundless, timeless, uncreate,

We cannot know its power or state.

And in that awful Presence, how

Shall we do aught but stand—and bow?

ing (I, 6); the contrast between city life and country life for a man of letters (I, 9); the unpopularity of public readings (I, 13); Martial's death and the epigram he wrote in Pliny's honor (III, 21); Pliny wishes to be immortalized in Tacitus' works (VII, 33); how a stranger took Pliny for Tacitus and how that made Pliny swell with pride (IX, 23). Under *Advocate and Politician*: How Fannius had been forewarned in a dream of his death (V, 5); Pliny asks the emperor Trajan how he should treat the Christians in his province (X, 96); Trajan's answer (X, 97). Under *Social and Domestic Life*: A shabby entertainer (II, 6); Pliny accepts an invitation to dinner (III, 12); two instances of women's bravery (III, 16); how absurdly Regulus mourned the death of his son (IV, 2); two fine letters of a husband to his wife (VI, 4 and VII, 5); Pliny's kindness to his slaves (VIII, 16); Pliny has no use for the races in the Circus (IX, 6); how Pliny lived at his Tuscan villa (IX, 36). Under *Beauties and Wonders of Nature*: The joys of country life (V, 18); the eruption of Mt. Vesuvius (VI, 16 and 20); the source of the Clitumnus River (VIII, 8); a flood on the Tiber (VIII, 17); the floating islands of Lake Vadimonis (VIII, 20); how boys sported with a tame dolphin (IX, 33). Then, of course, there are the two ghost stories (VII, 27);

the endowment of a school at Comum (IV, 13); Pliny's villas on Lake Como (IX, 7); and perhaps some would wish to include Pliny's account of the abuse of the ballot in the Senate (IV, 25), the proposed building of an aqueduct (X, 90), and the restoration of a temple (IX, 39).

The Cupid-Psyche story in Apuleius' *Golden Ass* occupies some fifty solid pages of material, extending from Book IV, 28 well into Book VI, 24. The narrative is intrinsically interesting, since it combines love and adventure motives and kindness in constant defense against intrigue and animosity.

It is true that the vocabulary density of this story constitutes a very real problem, but a cursory inspection of the pages of material leads me to believe that it is not insurmountable. I should like to see someone put this story into a form available to high-school students, substituting the usual for the unusual words, the classical for the late Silver Age syntax, and in other ways annotating the story. I must say that I have seen no version made easy enough for the high-school student.

Art of textbook construction is long and my readers' patience in what I am trying to say may be getting short. But I should like to close on a note of criticism, even if good form demands a jubilant song. It is futile, I contend, to discuss *areas* of material, *levels* of availability, and interesting subject-matter, unless we are willing to consider the problem *in terms* of making the material accessible to the young student. For I maintain that the availability of Caesar's *Gallie War*, Nepos' *Lives*, Cicero's *Orations* and *Letters*, Catullus' *Carmina*, Trimalchio's *Cena*, and many other selections, has never depended upon their intrinsic interest so much as upon adequate helps in making them accessible. One of the most serious and damaging errors that we classicists have made in the past has been to deny the pupil adequate assistance in getting over the hurdles of word-order, syntax, and choice of word. We have projected our more mature minds and greater familiarity into the groping field of immaturity and unfamiliarity, and we have demanded of our young people, whose interests have lain along other lines and whose knowledge of the affairs of the world is so meagre, that they understand the implications of a Manilian Law oration and get a thrill out of a dull passage from Livy. Worse, we have asked the teen-aged boy and girl, whose understanding of the structure

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**BUSINESS MANAGER:** HENRY C. MONTGOMERY, Miami University, Oxford, Ohio

**EDITOR:** LILLIAN B. LAWLER, Hunter College, 695 Park Avenue, New York 21, N. Y.

**ASSOCIATE EDITORS:** W. L. CARR, Colby College, Waterville, Maine; KONRAD GRIES, Queens College, Flushing, N. Y.

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## LETTERS FROM OUR READERS

## AGAIN APPRECIATION

Miss Mabel Arbuthnot, of the Texas State College for Women, writes:

"Our department gives a course in 'Greek and Roman Culture,' which is taken by students in various fields. Many students have expressed their delight in discovering that the ancients are vital and real and fascinating; but the most unusual testimonial has come to me from a gray-haired woman, a farm wife whose family has grown up. She attended our summer school last year, and was one of our most enthusiastic students. All morning long she attended lectures. At Christmas time she wrote me, on a Christmas card: 'Since you have given me the most real joy I have ever had in my life, I am sending you this Christmas greeting, to say that I feel like stout Cortez . . . I still study my Greek books every day, and can enthusiastically rise to this peak in Darien when I meet Hector and Helen and Andromache face to face at my kitchen table.'"

## ANOTHER PRIZE STUDENT

Professor G. Stewart Nease, of Alfred University, Alfred, N. Y., writes:

"I, too, have a prize student. He had had no foreign language in high school, and began his Latin a year ago last fall. He had picked up a little Japanese when in the Orient with the armed forces, but had had no formal language instruction. In the beginning Latin class last year he found that Latin was just the thing he liked. For six weeks in the summer he took a two-hour course in another college, where he read Cicero's *Pro Milone*. This year he made some jumps, and is now in my advanced course in Horace, where he is doing splendidly. Recently he has displayed a surprising ability to write Latin verse, in Horatian metres! He is now beginning Greek and French."

## LATIN AS A UNIVERSAL LANGUAGE

Mr. Charles E. Bacon of the firm of Allyn and Bacon, writes:

"I have been reading with interest Professor Agard's paragraphs about 'The Classics in Tomorrow's Education,' in THE CLASSICAL OUTLOOK for January. In this connection, I was especially interested in Professor R. P. Oliver's review of the suggestions on the standard pronunciation for Latin, made by the Spanish professor, Alfonso M. Navia (*Classi-*

of the English complex sentence is pitifully slight, to ferret out the meaning of a complicated Latin sentence with wholly inadequate helps. We somehow shudder at the thought of putting markers for him through this dark forest. Our theory seems to be, "I did it the hard way; confound him, let him do it, too!" And we pile up the very cross-references and syntax conundrums that bored us years ago.

In the meantime the situation worsens. While we strike out helpful notes to save space and paper stock, we seem to ignore oft-mentioned facts: the high-school boy no longer spends two hours in home work on his Latin; he does not have parents who completed successful courses in Greek and Latin and are moved by feelings of pride to keep him at his task; his teachers in elementary English do not consider it good educational practice to drill their pupils in the fundamentals of English grammar. In short, almost every favorable element for the successful prosecution of a lesson assignment has been denied us by the exigencies of this scientific and commercial age.

The solution of our problem, then, so far as I can see, lies in selecting material that is genuinely interesting and within the comprehension of the pupil. These areas seem best to lie in the works of Vergil, Ovid, Aulus Gellius, Pliny the Younger, and Apuleius. This material should be arranged in terms of the levels of possible achievement and made accessible by every reasonable legitimate help, and possibly by some helps that the more conservative members of the classical fraternity may not consider so legitimate. And, let it be said, when the die-hards feel a twinge of conscience about the amount of

translation offered, it could be that the best interest of the student is being served!

## ROME PRIZE FELLOWSHIPS

The American Academy in Rome has announced that the "Prize of Rome Fellowships" in classical studies for the year 1949-50 have been awarded to the following persons: Dr. Lucy T. Shoe, a member of the faculty of Mount Holyoke College; Dr. Otto J. Brendel, a member of the faculty of Indiana University; Dr. Emmeline H. Hill, a member of the faculty of Wheaton College; Freeman W. Adams, a graduate student at Harvard University; and Smith Palmer Bovie, a graduate student at Columbia University.

## MATERIALS

Professor Jotham Johnson, Editor of *Archaeology*, the handsome illustrated quarterly of the Archaeological Institute of America, announces that any member of the American Classical League may have, upon request, a free examination copy of that periodical. A post card, with name and address of the sender, and the name of the school or college in which he teaches, will bring a copy of the current issue. Professor Johnson should be addressed at Washington Square College, New York University, New York 3, N. Y. Subjects treated in the current number include excavations at the Etrusco-Roman site of Cosa, a denarius of Caesar, and Greek bronzes. The subscription rate for *Archaeology* has been reduced to \$5.00.



*cal Journal* for January, 1949, pp. 264-8). Father Navia believes that Latin is the best and indeed the only practical universal language. This reminds one of the war prisoners who said that sometimes they communicated best with soldiers of other countries by means of Latin. This seems to be an idea that we should applaud and support."

## ENROLLMENT

Professor Arthur M. Young, of the University of Pittsburgh, writes:

"Our enrollment in classics is now over 600—a new all-time high."

## AN INDUCTION

Mrs. Pauline Emerson Burton, of the Libbey High School, Toledo, Ohio, writes:

"February 11, 1949, was a big day for the Latin department at Libbey High School; for on that day our Classical Honor Society was inducted as a chapter of the Junior Classical League. Our charter had been beautifully framed. A large printed motto, 'Scientia arx saeculorum,' was on the wall over our *lararium*. A Toledo University student who was president of the Classical Honor Society last year, and worked for the cause of Latin for four years, was in charge of the induction ceremony. She held a large caduceus of gilt bronze, especially made for us by the father of one of our students. The altar was flanked with two large gilt bronze tridents.

"Forty-two students participated. All inductees were in Roman costume. Each held a Tyrian red candle, which was lighted during the ceremony. There was a procession, with the inductees holding their lighted tapers. During the ceremony, each initiate was given 'mulsum' (a 'coke') to drink, and a nut to eat; these were passed around by 'slaves.' The presiding official read the precepts of the Junior Classical League, and each inductee repeated the pledge of the organization, which is based on the oath of the young men of ancient Athens. Each initiate was given a real red rose to cherish as a keepsake.

"The ceremony was followed by a banquet. We did not have Roman food, but the atmosphere was very classical, with sprayed perfume, waving palm leaves, etc. There were cornucopias on the banquet table, and busts of Hermes, Apollo, and Diana stood about. A professional photographer took several pictures.

"We have a mascot, a pedigreed collie which comes to all our parties and is loved by all. He wore a little gilt crown and a bib on which was inscribed 'Canis Sapiens,' for he is a

well-trained dog who knows many tricks.

"Our principal and his wife, and several of my former students, were present.

"Only honor students in Latin are regular members with voting privileges; but other Latin students who are interested, and especially all advanced Latin students, are invited to become associate members.

"Our chapter is thinking of establishing two \$75 Latin scholarships. In addition, we do much relief and charity work."

## EXPLORATORY LATIN

Miss Helen Haskins, of the H. B. Ellison Junior High School, Wenatchee, Washington, writes:

"Many of our eighth-grade students take Latin the last semester, in an exploratory course which meets thirty minutes each day. I find that pupils who take the course gain a better understanding of English, especially parts of speech, and are better able to recognize subject and object and to spell words derived from Latin. When the pupils choose their elective subjects for the ninth grade, they have a better idea of what Latin will be, and what will be expected of them. There tends to be considerable enthusiasm for Latin, which certainly is an impetus for better teaching on the part of the teacher."

## A DEBATE

Mrs. Alan W. Richards, of the Princeton (New Jersey) High School, writes:

"Our eleventh-grade Latin class last week staged a most successful debate on the question of life imprisonment or the death penalty for the Catilinarian conspirators. The members of the class were dressed as Roman senators. We had a picture taken by a professional photographer, and it has received wide circulation in this section."



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ZIMMERN FEATURES  
LATIN INSTITUTE

BY FRED S. DUNHAM  
Chairman of the Committee  
University of Michigan

Sir Alfred Zimmern, Emeritus Professor of International Relations, of Oxford University, England, distinguished writer and authority on international affairs, will be the featured speaker at the Latin Institute to be held June 16, 17, and 18, 1949, at Miami University, Oxford, Ohio. The Institute will signalize the thirty-first year of the American Classical League. The general theme of the gathering will be "New Responsibilities of the Classics—Annuus coeptis novus ordo saeculorum."

President Walter R. Agard will preside over the first session, at 2:00 P. M., on June 16, in 209 Hughes Hall. Speakers will be as follows: Juanita M. Downes, of Abington, Pa., "Latin for Today"; Mars M. Westington, of Hanover College, Ind., "Elections and Electioneering Two Thousand Years Ago"; C. G. Brouzas, of West Virginia University, "Books and Libraries in Ancient Athens"; and Sister Mary Donald, B. V. M., of Mundelein College, Chicago, Ill., "Medieval Latin in the Classroom." At the close of the session, guests are invited to attend a tea at Western College for Women, Oxford, Ohio.

The second session will be an informal dinner, at 6:00 P. M. on the same day, in Hamilton Hall. B. L. Ullman, of the University of North Carolina, an Honorary President of the American Classical League, will preside. After several short addresses of welcome, responses will be made for the League by Wilbert L. Carr, of Colby College, Maine, an Honorary President of the League; and by Anna P. MacVay, of Athens, Ohio, one of the founders of the League. President Agard will speak briefly, and there will be various "let's get acquainted" features.

At 8:00 P. M., in 109 Hughes Hall, Norman J. DeWitt, Editor of the *Classical Journal*, will preside over a session at which the following persons will speak: William Ireland Duncan, of Western College for Women, "The Trojan Women as Produced by Western College for Women" (Illustrated); and Laura B. Voelkel, of the University of Virginia, "Summer in Greece—1948" (Illustrated). At 9:30 P. M. there will be an informal reception in the parlors of Hamilton Hall, and at 10:00 P. M.

the Council of the League will convene in Clark Seminar, Harrison Hall, for its annual business meeting.

The sessions on Friday, June 17, will begin at 9:30 A. M., in 209 Hughes Hall, with Mark E. Hutchinson, of Cornell College, Mt. Vernon, Iowa, in the chair. Speakers will be: Gertrude Ewing, of Indiana State Teachers College at Terre Haute, "Why Students Like Latin"; Goodwin B. Beach, of Hartford, Conn., "Democratic Education—What Is It?"; and Lydian Russell Bennett, of East Liverpool, Ohio, "Experiences in Post-War Italy." After an intermission, there will be a panel discussion, led by Walter H. Freeman, of the State Teachers College at Montclair, New Jersey, on the theme, "What Can Teachers of the Classics Do to Improve the Status of the Classics in High School and College?"

At the luncheon at 12:00 noon, in Hamilton Hall, "qui Latine loqui vel sermonem Latinum audire malent, cum doctissimo magistro Bonamico Actensi sedebunt."

The afternoon session, beginning at 2:00 P. M., in 209 Hughes Hall, will be presided over by Lillian Gay Berry, of the University of Indiana. Speakers will be: Walter R. Agard, of the University of Wisconsin, "Annual Message from the President"; Jonah W. D. Skiles, of the University of Kentucky, "Latin in a Changing Educational World"; Emilie Margaret White, Director of Foreign Languages, Divisions 1-9, Washington, D. C., "Quam Primum Incipiat?"; Walter V. Kaulfers, of the College of Education, University of Illinois, "The Classics in the Public Secondary School." The session will terminate with free discussion, led by Wilbert L. Carr.

Mars M. Westington will be *magister bibendi* at the informal dinner on the same day, at 6:00 P. M., in Hamilton Hall. Tom Wallace, Editor Emeritus of *The Louisville Times*, will speak on "It's Greek to Barbarians."

At 8:15 P. M., in Benton Hall, Sir Alfred Zimmern will speak on "Greece and Rome Viewed from the Atomic Age." The lecture will be under the joint auspices of the American Classical League and Miami University.

There will be one session on Saturday, June 18. It will begin at 9:00 A. M., in 209 Hughes Hall. Franklin B. Krauss, of the Pennsylvania State College, will preside. Speakers will be: Lillian B. Lawler, of Hunter College, New York City, "A Message from the Editor of THE CLASSICAL OUTLOOK"; Estella Kyne, of the High

School of Wenatchee, Wash., "Activities of the Junior Classical League"; Carolyn Bock, of Northwestern State College, Natchitoches, La., "Do We Need a New Basic Vocabulary for High-School Latin?"; and Dorrance S. White, of the University of Iowa, "Latin and Greek in Vocabulary Building." There will be a discussion of the talks. The session will be concluded with a demonstration by Anita Strauch, of Miami University, of the recordings and filmstrips made by Richard Walker, of the Bronxville, New York, High School.

Throughout the sessions, the Service Bureau of the American Classical League, in Harrison Hall, will be open, and Mrs. Marie Cawthorne and her staff will be happy to receive teachers and others who may be interested in the Bureau and its materials.

The Committee in charge of the 1949 Latin Institute believes that the program is an excellent one. It is hoped that a large number of the members of the League will avail themselves of the opportunity to hear it, and to meet personally many distinguished classicists from all over the country. Reservations should be made, as soon as possible, with Professor Henry C. Montgomery, Miami University, Oxford, Ohio. For details as to costs, trains, etc., see THE CLASSICAL OUTLOOK for March, 1949.

### APPLES AND THE CLASSICS

BY ESTELLA KYNE

High School, Wenatchee, Washington

Our high school is located in Wenatchee, Washington, the "Apple Capital" of the world. One of the clubs that is very active in our community is the Pomona Grange, a part of a nation-wide organization. We have learned that three of their officers are called Ceres, Flora, and Pomona, from the goddesses of Roman mythology.

For our October Junior Classical League meeting three of our members prepared for production a mythological play. In it we saw how Pomona, goddess of the laden bough, after evading many suitors, welcomed Vertumnus, the personification of the Autumn that turns the foliage to gold and brown and paints the apples' cheeks. For refreshments we had cider from the "presses" of Pomona.

The service clubs invited all the students in the city to a Halloween Jamboree for October 30. Our Junior Classical League group had the opportunity of planning an outdoor event in the life of the Romans, a

procession for a big gladiatorial combat in the arena. Among those in the parade, in addition to Pomona with her red Delicious apples, and Vertumnus in the autumn colors, we had Ceres with grain, and Saturn with his cornucopia of autumn fruits. Although our community has less than ten inches of rainfall a year, the day of our Jamboree Jupiter Pluvius cancelled all our plans! And so we did not, as we had hoped, parade through the business district to the Apple Bowl.

It is in the Apple Bowl that we have football games in the fall and the annual Washington Apple Blossom Festival pageant in late April. For the past twenty-eight years our community has united to provide a program of general entertainment for three days to attract visitors when the blossoms are at their best. This festival has grown to be the largest of its kind in the United States.

Our Junior Classical League members observed National Apple Week by means of a shadow play given at the November meeting. We showed stories from mythology in which apples are introduced or mentioned. The introduction showed Arachne developing her skill by "weaving" before us the following designs: Midas with his golden touch turning apples to gold; Tantalus in the Lower Regions reaching up for the fruit over his head; the golden apples in the race of Atalanta; Pomona and Vertumnus; the Apple of Discord which caused the Trojan War; and the Golden Apples of the Hesperides. Each story was shown in shadow pictures. Seven popular songs which have the word "apple" in the title were used as intermissions between the scenes. We have a different program of shadow plays each year.

One of the largest distributors of boxes of select apples is the Hesperian Orchards, near our town. In their advertising literature they have a short sketch of the Nymphs of the West, the Hesperides, who guarded the golden apples for Juno.

The Junior Classical League chapter of Wenatchee, the "Apple Capital" of the world, thinks that other chapters might be interested in some suggestions on ways to feature the apple in their programs. If we could help other clubs in any way, we should be happy to do so.

### "YOU ARE THERE"

Mr. Robert B. Hudson, Director of Education and Opinion Broadcasts for the Columbia Broadcasting System, Inc., writes:

"In response to many requests from

Latin teachers, I am very pleased to advise that we have rescheduled for broadcast on April 24 the "Assassination of Julius Caesar" in the *You Are There* series. I should be grateful if you would bring this broadcast to the attention of members of the American Classical League."



## PAGANISM AND CHRISTIANITY

BY KONRAD GRIES

Queens College, Flushing, N. Y.

The average layman, if asked to account for the remarkable success with which Christianity, in the brief space of three hundred years, changed from the unknown or misunderstood creed of a handful of persecuted, martyred faithful to the official, state-protected and state-fostered religion of the Roman Empire, i.e., of the western world, would probably answer by referring to the need that must have been felt by the masses for something more spiritual, more hopeful, more soul-satisfying than could be provided by the faiths and philosophies that the ancient world had to offer. At first thought, this might indeed seem the correct answer: the struggles of the early Christians would appear to have been directed largely against the stubbornness of the imperial government, while the masses of the people eagerly accepted the saving doctrines of the new church—a line of reasoning apparently borne out by the more prominent religious features of the ancient world.

Certainly, the official state religion, as one remembers it from Latin classes and from high-school readings in the *Odyssey*, was incapable of satisfying man's spiritual wants. Formal, liturgical, exacting in the letter but devoid of the spirit, the religion of the great gods of the Homeric pantheon—originally, of course, a thing of life and value to its devotees—had become a bare structure, upheld by tradition alone, and appealing neither to the intellect nor to the soul. Life after death, communion with a loving deity, even morality in this life, were no concern of Juno, Mars, or Venus. For the *vulgus*, superstitious adherence to a rigid ritual; cynical manipulation of acknowledgedly empty figureheads by the politician; "ivory-tower" utilization of the myths by the poet and the artist—such were the values of the official creed.

Other aspects of the religious life of the first centuries A. D. do not seem to alter the picture. The common man, the peasant and the laborer,

still had the local divinities which formed part of the heritage he received from remote ancestors: the Lares and Penates of his own family, the ancestral spirits that protected his farm and household; the varied array of domestic and nature demons that had no place in the official heavens, such as those of the fields and forests and streams and those that presided over his own humble activities—ploughing, sweeping, rising, and sleeping; and the local semi-gods who protected the village or district from outer harm. At least these deities were intimately associated with the worshipper, who could feel towards them as he could not feel towards the cold gods of officialdom; yet their cult, apt to degenerate into unintelligent superstition, was unsuited to satisfy any real spiritual need.

For the educated, there were the popular philosophies of the day, especially Stoicism and Epicureanism, more or less successful attempts to rationalize and intellectualize the official mythologies and to provide an intelligent basis for sensible and virtuous living. These, too, although they could perhaps satisfy a Lucretius, a Seneca, a Marcus Aurelius, lacked the promise and the certainty that inspire the Christian religion in all its forms. For most men, their appeal was too one-sided, their demands too exacting, their satisfactions too bodiless. They remained for the élite.

With such religious fare before them, no one could be astonished that thousands and millions turned eagerly to a faith that could uplift and comfort even the most desolate, a faith that spoke to the heart, directly and in terms of the utmost certainty. In such surroundings the success of Christianity must seem assured, waiting for its ultimate achievement only upon the conquest or persuasion of the civil authorities.

But the whole picture has not yet been shown, as the perusal of the following quotation should be enough to demonstrate:

"Holy, eternal savior of the human race, ever generous in succoring mankind, thou appliest the sweet affection of a mother to the trials of the wretched. No day, no, not a single moment passes that is not full of thy benefits; thou takest no rest from the safeguarding of man on land and sea, from scattering the tempests of life and extending thy saving hand, by which thou undoest even the inextricably snarled bonds of fate and soothest the storms of fortune and restrainest the harmful course of the stars. Thou art worshipped by the

deities above and by the deities below. Thou causest the earth to spin, the sun to shine. Thou rulest the universe, thou treadest upon Hell. At thy bidding the stars respond, the seasons return, the angels rejoice, the elements obey. At thy command the winds blow, the rains fall, the seeds blossom, the blossoms grow. Thy majesty is revered by the birds that fly in the air, the wild creatures that wander on the mountains, the serpents that hide in the ground, the monsters that swim in the sea. But I am poor of wit to sing thy praise and poor of purse to bring thee sacrifice. Nor have I eloquence to voice the feelings that thy majesty inspires in me, nor would a thousand mouths and as many tongues suffice, aye, nor an everlasting course of unwearied speech. Therefore shall I strive for what alone is in the power of a man devout but poor: to store within the secret recesses of my heart thy countenance divine and sacred godhead, therein to guard it evermore in contemplation."

It is hard to deny to this prayer the sincerity, the devotion, the self-abnegation and the fervor of a truly religious heart. With minor changes it might well find a place in a modern Christian service. The man who could write these words knew what a religious experience is. Yet the writer was not an early Christian, but a very heathen Roman, the second-century novelist Apuleius; and the deity he addressed was not Jehovah or the Triune God, but a very heathen goddess, an Egyptian one at that! (*Metamorphoses* 11, 25). If paganism could produce such truly religious fervor, it may be necessary to reconsider the question, and ponder more deeply the causes of the Christian faith's appeal.

As early as the seventh pre-Christian century we hear of cults and sects which contained not merely such details of Christianity as forms of baptism, the symbolic partaking of the deity's body and blood in the guise of ordinary food and drink and a death of the deity followed by his resurrection, but, more important, such concepts as the forgiveness of sins, the possibility of spiritual communion with the deity, the exaltation of self-immersion in the divine goodness, and the promise of a life everlasting. In other words, long before Christianity came to a world that would appear to have known only the sterilities of an outworn creed, the pagans did have ways of relieving their spiritual needs—the so-called mystery religions.

What are these mysteries? As far



as can now be determined—for their essential features were a more closely guarded secret than are the rites of modern Free Masonry—they constituted the religions of the heart of the ancient world. Built around a core of myth—usually the story of the birth, life, death, and resurrection of a god or goddess—they provided for their devotees elaborate and prolonged rituals of initiation into their more significant aspects. Through fasting and prayer, through periods of continence and self-chastisement, through the learning of sacred lore, through confession of sinfulness, through the witnessing of or participation in sacred representations of the main features of the creed, in which the initiate often played the role of the deity himself, the applicant was brought to a knowledge of the inner meaning of the mystery in question, frequently to an ecstatic feeling of partial or complete union with the deity, and to a certainty that, whatever befell him in this life, salvation and bliss were his forever in the after-world.

As has been hinted, full information is wanting. Yet the literature of Greece and Rome abounds with statements about the more commonly known features of the mysteries and with indirect references to their more esoteric teachings; the excavations of the archaeologists have given direct evidence of their shrines and rituals; and the writings of the early Christians, though they must be used with caution in view of their natural bias, add no small amount to the knowledge we possess. A brief description of what is known about one or two of the more prominent mysteries will serve to make concrete what has been said, and thus round out the scope of this paper.

Perhaps the most popular and powerful mystery religion, at least during the days of the Roman Empire, was that of Mithras, an ancient Persian (Iranian) deity of light and warmth, whose cult, though not successful in classical Greece, was spread throughout the Empire by merchants, slaves, and especially soldiers, the latter being its chief adherents, whether in the army or after their retirement and settlement in the little frontier communities that dotted the domains of Rome. In the form in which it was known during the first four hundred years of the Christian era, the cult centered about the myth of the birth, life, and death of Mithras. Born miraculously from a cliff while worshipping shepherds stood about, the central figure of this myth, upon attaining manhood, accomplished his

great exploit when, at the behest of the sun god, he fought and slew the wild bull, the personification of the evil powers of the universe. From its body there sprang forth vegetation, from its genitals the various forms of animal life. Thus Mithras created the world. He now acted as mediator between god and man, performing such miracles as causing water to gush forth from a rock. Finally, during the course of a meal with his disciples, he took his leave and ascended into heaven in a fiery chariot. Thus he came to be for the believer the leader in the fight against evil, a soldier god who demanded of his followers strict adherence to the precepts of chastity, abstinence, and moral purity. In return he received the soul of the departed, acted as its judge, and guided it to the abodes of the blessed.

From numerous remains of what may be called Mithras churches a fairly good idea of the worship itself can be gotten. The service took place in a square grotto, natural or artificial, holding not more than a hundred persons. Located underground, it was well adapted to produce an effect of awe and mystery. On either side of the central aisle were rows of benches, on which the members of the congregation presumably reclined to share the sacred meal which formed a part of the ceremony. At the rear was an altar, with, nearby, a baptismal font. If at all possible, the place included a spring of fresh water. Of the service itself, or the initiation by which converts were received into the cult, little is known. We do know that the churches were administered by priests; that members of the group addressed each other as "brother" (women seem to have been excluded); that the initiate, in addition to baptism by water (the Christian Tertullian intimates that the purpose of this "washing" was the remission of sins—*De Praescr. Haer.* 40, 2-5, and *De Bapt.* 5), underwent various ceremonies of trial, perhaps of punishment, to prepare him for his new state; and that there were seven degrees of initiation and membership, each with its appropriate title, dress, and functions. When we further consider that in the liturgy use was made of holy water and that the bread and water of the sacred meal received a blessing, that Sunday was a holy day and December 25 the birthday of Mithras, and that the cult promised its adherents a resurrection from the dead, we realize that here Christianity had a real opponent, one not to be compared to the weak rivals mentioned earlier here. Indeed, a

foremost scholar (Ernest Renan, *Marc-Aurèle*, 579) has claimed that "if Christianity had been stopped in its growth by some mortal illness, the world would have become Mithraic."

Space permits but a glance at other mysteries, those for example of the mysterious Kabiri of the island of Samothrace, whose very identity is disputed; those of the Egyptian Isis and Osiris, from whose worship the prayer of Apuleius has been quoted; the rituals of the Great Earth Mother Cybele and her lover-priest Attis, known for the drastic and dramatic baptism by blood; the worship of Dionysus-Zagreus, of whose orgiastic, ecstatic character Euripides' drama *The Bacchae* bears eloquent witness; and the famous Orphic mysteries, with their precepts for a life of rigorous asceticism, their sacred books, and their system of punishments and rewards in the hereafter. A final mention must, however, be made of the Eleusinian mysteries, which swayed the religious emotions of the ancient world for well-nigh a thousand years. Cicero says (*De Leg.* 2, 36) that Athens produced nothing better.

Located at Eleusis, a small town not far from Athens, the cult centered about the worship of Demeter (Ceres), goddess of grain, and her daughter Persephone (Proserpina). The myth itself is familiar enough. Persephone is carried off by her uncle Pluto, god of the underworld, to be his bride. The sorrowing Demeter wanders over the world in a vain search for her lost daughter and at last in wrath halts all reproductive activities on the earth. To prevent the destruction of the world, the other gods intervene, so that Persephone is finally restored to her mother and the light of day, where it is granted her to remain for half the year. Essentially, like many of these core-myths, an allegorical explanation of the seasons—winter when life withdraws beneath the earth, and summer when it burgeons forth again—this myth took on a deeper symbolism, whose details remain unknown, but of whose significance we can judge by its effects. Demeter became a real Mater Dolorosa, in whose cult we discover a warmer, more sympathetic, and humane spirit than in any other ancient belief, so that poets, philosophers, and emperors vied with the common man and the slave for the privilege of initiation.

The Eleusinian mysteries were celebrated yearly, in the form of a great procession in which the initiates marched from Athens to Eleusis, which they reached at night by torch-

light. Here was presented, as the crowning feature of several days of sacrifice, prayer, and preparatory worship, a dramatic festival, a sort of Passion Play, at which the inner significance of the cult was revealed to the favored spectators. Music, dances, rich colors and costumes, incense and stately ceremonial, rites of purification and vows of repentance, the introduction to sacred and forbidden knowledge, the feeling of being swept away by mass emotion and enthusiasm, all combined to offer a thrilling, satisfying and uplifting experience. That its effect, religiously speaking, was no mean one can be gathered from the words of Cicero (*loc. cit.*), in no way a blind follower of the crowd in such matters: "From them . . . we have learned the way not only to live joyously, but also to die more hopefully."

With such rivals in the field it seems not an outcome to be expected but almost a miracle that Christianity was able to outlast and put to flight not merely the stale religion of the state, the superstitious beliefs of the farm and countryside, and the arid and subtle reasonings of the philosophers, but religions and cults that offered, so far as is known, much the same satisfactions and promises that it contained within itself.



### BOOK NOTES

The *Didache*, The *Epistles of Barnabas*, The *Epistles and Martyrdom of St. Polycarp*, The *Fragments of Papias*, The *Epistle to Diognetus*. Newly translated and annotated by James A. Kleist, S. J., Ph. D. Westminster, Md.: The Newman Press, 1948. Pp. vi+235. \$2.75.

This volume is Dr. Kleist's second contribution to a series of volumes in preparation under the general title, "Ancient Christian Writers: The Works of the Fathers in Translation." His other volume, published in 1946, was a like treatment of *The Epistles of St. Clement of Rome and St. Ignatius of Antioch*. In the present volume the translations and their introductions occupy pages 3-147. Then come the notes, which consist of illuminating comment on the text, the introductions, and the translations. They also present a dazzling array of references and allusions to ancient and modern writers on questions concerning the teachings and practices of the early Christian church. In the notes on *The Didache* alone there

are over 300 such references. In printing his translations, Father Kleist uses italics to indicate words, phrases, or sentences which he considers parallels to or echoes of other Christian writings.

In his renderings Father Kleist uses a vigorous and colloquial style. He also allows himself considerable freedom of expression. An example of these qualities is his rendering of *The Epistle of Barnabas*, 16, 5, end: "And what the Lord says is as good as done" (p. 60). Kirsopp Lake, in the Loeb Library edition, translates this sentence quite literally: "And it took place according to what the Lord said."

For *The Didache* and *The Epistles of Barnabas* the text used is that of T. Klauser (Bonn, 1940); for the other writings the text used is that of F. X. Funk, revised by K. Bihlmeyer (Tübingen, 1924). The original text is not included in the book, although many of the notes seem to have been written with the idea that the reader would have the text before him.

It is not surprising that, in a book of this sort, a good many minor errors should get by; it is difficult, however, to see how "Tuesdays" should get into print (p. 19) for "Thursdays" as a translation of *pempe* (*hemera*), the fast day for orthodox Jews.

Father Kleist is one of the relatively few classical scholars in America today whose background and training enable them to provide, as he does in this book, much needed new help to the student of the New Testament and the early history of the Christian church. —W. L. C.



### THE BIRTHDAY OF ROME

According to tradition, the city of Rome was founded by Romulus and Remus on the festival of the Palilia, on April 21, 753 B. C. Why not celebrate Rome's birthday with a special program on April 21? For material, see page 82.



### NOTES AND NOTICES

Reprints of "Professors of English on the Latin Question," from the *Educational Forum* for January, 1949, may be obtained from the author, Professor A. M. Withers, Concord College, Athens, West Virginia, at 10c a single copy, 20 copies for \$1.00. This article is a good one to

give to professors of English and to school administrators.

"The Ancient Classics in Translation," by B. L. Ullman, appeared in the *Journal of General Education* for October, 1948. Teachers of the classics will find it interesting.

### AMERICAN CLASSICAL LEAGUE SERVICE BUREAU

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The Service Bureau announces the following new mimeographs:

- 640. Latin Is Fun. A radio program to be broadcast primarily for pupils of the seventh and eighth grades, with the idea of stimulating their interest in Latin. By Maurice Friedman. 4 boys, 2 girls. 15 minutes. 25c
- 641. Caesar Crosses the Rubicon. A burlesque. By students of Lillian Corrigan. 16 or more boys, 14 or more girls. 12 minutes. 20c

The Service Bureau has the following material previously offered:

#### SLIDES

Professor William M. Seaman has made available two sets of 2" by 2" Kodachrome slides, from photographs made in Italy in the last two years. The slides may be borrowed by members of the American Classical League. Borrowers pay postage and insurance both ways; the sending cost may be paid by means of stamps enclosed in the return package. Mailing costs are small, since the slides are light. Borrowers must be responsible for slides irreparably damaged in handling. Those who wish to purchase the slides may do so, at about 40c each, from Professor William M. Seaman, State College, East Lansing, Michigan. The sets which may be borrowed are:

FOR. The Roman Forum.

ROM. Views in and about Rome.

The Service Bureau has for sale the following items previously published:



## WORD ANCESTRY

Word Ancestry. A booklet of interesting stories of the origins of English words. 25c

## LATIN WALL CALENDAR

The 1949 Latin Wall Calendar is a scenic calendar, with photographs of ancient Greece and Rome. It is 16 inches by 22 inches, and is printed in red, white, and black. Both Roman and modern designations for the dates appear in large type. The calendar is very useful and instructive in the classroom. \$1.50.

## PLAYS IN ENGLISH

## Mimeographs

87. The Slave Girl. 24 characters, of whom 10 boys and 4 girls have speaking parts. A story of Roman life. 25c
88. In Gallia. 2 boys, 1 girl. Two American students in France try to order a meal. The one who has studied Latin succeeds, the other fails. 15c
91. Very Tragical Mirth. 11 boys, 8 girls, and a reader. Burlesque version of *Aeneid* I, II, and IV, in shadow pictures. 10c
184. The Gifts of Mother Lingua. 3 girls. For very young pupils. Dramatizes the first declension. 10c
193. The Judgment of Paris. 7 characters. 10c
242. A Day Without Latin. 2 boys, 2 girls. A boy tries to live a day without anything that has a name derived from Latin. 10c
480. A Sequel to "A Day Without Latin." 10c
249. Mother Ducere. Large number of characters. A derivative pageant. 10c
271. A Strange Book. 27 characters. Deals with interesting derivatives. 15c
272. The Schoolboy's Dream. 2 boys. A schoolboy falls asleep, and is visited by Caesar's ghost. 10c
327. Program for a School Assembly. Contains a play, "What's the Use?" Shows the value of Latin. 64 characters in the whole program. 25c
356. The Delphic Oracle. Many characters. Three priestesses answer questions put to them by various pupils. 15c
368. Philemon and Baucis. 3 boys, 1 girl. Jupiter and Mercury are hospitably received by the old couple. 15c
378. In Honor of Vergil. 11 girls. An American schoolgirl has a conference with the women of whom Vergil wrote. 10c
383. Juno Tries to Change the Decrees of Fate. 2 girls, 9 boys, and extra characters. An amusing skit in verse on Juno's attempt to destroy Aeneas. 20c
400. The Spirit of Ancient Rome. 34 or more characters. A derivative pageant. 20c
401. Roman Children Were Real. 3 speaking characters, girls; extra characters. Tableaux on Roman life. For junior high schools. 20c
421. The Adventures of Ulysses. 12 boys, 4 girls, and several dancers. In modern, slangy English. 30c
430. Rome and the Modern World. 4 boys, 7 girls, and extra characters. The influence of Rome on our customs, ideas and language. 25c
431. The Conspiracy of Catiline. Many characters. The whole story, in three acts. 25c
435. In the Ancient Days. 10 boys, 10 girls. Seven scenes showing interesting Roman customs. 25c
453. The Red Plume. 2 boys, 4 girls. The story of Camilla and Turnus, from the later books of the *Aeneid*. 25c
457. A Trial of Catiline. 24 boys, 2 girls. Catiline is tried for treason, in a modern court. 25c
458. The Trial of Latin Language. 9 characters. "Latin Language" is tried for being old-fashioned. 15c
460. Five Short Playlets Dealing with the Legends of Early Rome. Many characters. 20c
464. A Roman Executive Election. 12 boys. Four candidates for the consulship speak in the Campus Martius; election follows. 15c
483. A Fountain in Venusia. 2 boys, 3 girls. The boy Horace shows promise as a poet. 20c
496. He Talked Too Much. 5 boys, extra characters. Horace is annoyed by a persistent bore. 15c
503. Sabine Moonlight. Many characters and dancers. A Horatian pageant-play, including tableaux from the works of Horace. 25c
504. Tivoli Mists. 2 boys, and a voice offstage. A burlesque. Horace comes to earth and enjoys the radio, electricity, etc. 15c
511. How Latin Helps in Other Subjects. 9 boys. 15c
535. An Interview with the Poet Horace. 2 boys. A newspaper reporter questions Horace. 15c
539. Why Elect Latin? An American girl and a Roman citizen explain the value of Latin today. 10c
547. Mettus Curtius. 2 boys, 2 girls, extra characters. A burlesque pantomime of a legend of ancient Rome. 10c
551. A Trip Through Roman History. 1 reader, 2 or 3 offstage "sound effects men." A burlesque. Can be a radio sketch, or a playlet. 15c
554. Lepidus Celebrates. 4 boys. An incident of the Roman Civil War, in blank verse. 10c
555. The Haunted House. 7 boys, 2 girls. A ghost story laid in ancient Athens. 20c
563. The Magic Toga. 3 boys, extra characters. A derivative playlet. 15c
567. Julius Caesar. 4 boys, 1 girl, extra characters. A miniature "musical comedy" burlesquing the story of the slaying of Caesar. 15c
583. The Trial of the Conspirators. Many characters, all boys. Deals with the conspiracy of Catiline. 20c
588. Cicero Walks with Washington and Lincoln at Midnight. A short play in English. 15c
600. Pyramus and Thisbe à la Mode. 3 boys, 1 girl, extra characters. An amusing "musical comedy." 10c
601. Apologies to the Romans and Horace Heide. Narrator and quartet of boys. Burlesque of Roman history, from Aeneas to Mussolini, with parodied songs. 15c
603. Cicero versus Catilinam, or Mr. District Attorney. 3 boys. A burlesque skit for club or radio. 15c
604. They Will Gossip. An amusing skit based on the story of the boy Papirius. For radio, assembly, or club program. Uses 3 boys, 5 girls. 15c
606. Roamin' with the Romans. A program for club, assembly, or radio. Uses a large number of boys and girls, and a choir. 20c
608. Sinatra Takes a Bow. A modernization of a Greek dramatic skit written in the third century B. C. Uses 6 girls, 2 boys, and a baby. 20c
618. Frater Bestiarum, or Viae ad Sapientiam. A Christmas play with music. In Latin and English. 16 or more boys, 1 girl. 40c
625. As It Really Happened. A burlesque of the Aeneas-Dido story. 2 girls, 1 boy. 10 minutes. 20c
630. Perseus and the Gorgon's Head. A spectacular play or assembly program, in verse, with directions for costuming and staging. 16 girls; 6 boys, plus extras. 35 minutes. 25c
635. You're Tied to Latin. Playlet or radio program on the value of Latin, 6 girls. 15 minutes. 20c

639. All Gaul. A play in two acts, or radio script. In English. A "different" interpretation of the Dumnorix-Diviciacus episode in Caesar's *Commentaries*. 8 boys, plus extras. 40 minutes. 30c

*Supplements*

9. Latin Grammar Speaks. 7 boys, 11 girls, extras. A musical comedy, with dances. "Latin Grammar" descends upon a high school student who is mistreating her. 25c
47. Vergil, the Prophet of Peace. 15 boys, 4 girls, extras, singers. A pageant, using themes from several of Vergil's works. 15c

*Bulletins*

- XI. Paris of Troy. 9 boys, 3 girls, extras, dancers. A pageant-play in verse. 15
- XIV. Dido and Aeneas. Many characters, singers, dancers. A pageant drama. 35c
- XVIII. A Journey Through the Lower World. Many characters. A dramatization of the sixth book of the *Aeneid*. 20c

PLAYS IN LATIN

*Mimeographs*

89. Bona Dea. 3 girls; several extra characters, all girls. For young pupils. The goddess help a poor mother and child on her festival night. 15c
90. Cordelia. 7 girls. For young pupils. The story of a small tomboy who dislikes being a girl. Much action. 15c
123. Vacuum. 5 girls, 3 boys. A farce, made up entirely of famous Latin quotations. 10c
183. Two Latin Playlets. One, "Quomodo Amici Deligendi Sunt," uses 2 girls; the other, "De Virtute et Clementia," uses 9 characters. The latter deals with how Queen Philippa begged the lives of six men of Calais from King Edward. 15c
210. The Beleaguered Camp. 16 boys, extra characters. Based on *Gallic War V*, 24-52. 20c
231. Exitium Caesaris. 12 boys, 1 girl, several extra characters. The conspiracy against Caesar, and his assassination. 25c
252. Some Suggestions for an Easter Program. Many characters. The story of the Resurrection, in the form of a Latin pageant. 10c
263. A Roman Birthday. Many characters. A Latin pageant, showing the ceremonies attendant upon a boy's coming of age. 15c
294. Officium Stellae. Many characters. A liturgical play suitable for presentation at Christmas time. 10c
300. A Roman Evening with a Cicero

Class. 4 boys, 2 girls, extra characters. Deals with Catiline's conspiracy. 10c

343. Julia. Many characters. A little Roman girl is captured by pirates, and later ransomed. 20c
361. Ludus Romanus. 14 boys. A scene in a Roman school. 20c
381. Saturnalia. 5 boys, several extra characters. The election of a "King of the Saturnalia" in a Roman household. 10c
426. An Easter Pageant in Latin. 17 characters, 1 reader. Eight tableaux, with readings from the Vulgate. Directions for staging, costumes, and music. 20c
475. The Banquet. 6 boys. Caesar's Helvetian war is discussed at the dinner table, and one of the guests is called away for active service. 10c
497. History in Reverse, or Historia Mutata. Many characters. Roman children try to study English. A farce. 10c
502. The Bore. 5 boys, several extra characters. The poet Horace tries to escape from a persistent and talkative pest. 15c
512. Horatius Adulescens. 4 boys, several extra characters. Horace is "hazed" when he first arrives in the university town of Athens. 10c
513. Convivium. 10 boys. Horace and his friends have a merry time at a dinner party. 10c
624. Io Saturnalia! An easy Latin play for first-semester students. 6 boys, 2 girls, plus extras. 10 minutes. 10c
634. The First Aviators — Daedalus and Icarus. A very short play, for first-year students. 2 boys. 5 minutes. 5c
638. Rubra Cuculla. An amusing version of "Little Red Riding Hood," in the form of a Latin playlet in three scenes. 3 girls, 2 boys. 15 minutes. Taken from THE CLASSICAL OUTLOOK for February, 1948. 15c

OTHER PERFORMANCES

*Mimeographs*

129. Living Statues. 4 "statues" and an announcer. Directions for makeup, staging, etc. 15c
130. Roman Water Carriers. 4 girls. A simple dance-drill. Full instructions. 20c
381. A Trojan Festival. Many characters, all boys. A pageant for boys, based on *Aeneid V*. 10c
406. A Roman Style Show. Many characters. 20c
477. Suggestions for a Roman Circus. Many characters. 10c
507. A Day with the Muses. Many characters. A classical program.

10c

522. Directions for the Construction of Marionettes and a Stage for Them. 15c
537. A Visit to Mount Olympus. Many characters. A mythological pageant. 15c
556. The Loves of Jupiter. Directions for making hand puppets, and two scenes for them. 10c
579. Latin Is Practical. A dramatized defense of Latin. 15c
580. The Morning of the Wedding—a Roman fashion show for girls. Many characters, all girls. 15c
586. A Football Rally. Mythological characters appear at a rooters' meeting. 15c
621. "Cupid and Psyche" in Living Pictures. 4 girls, 2 boys. 15 minutes. 20c
623. The Labors of Hercules in "Television." Amusing shadow pictures. 2 girls, 5 boys, and narrator. 15 minutes. 25c

STAGING AND

COSTUMING OF CLASSICAL PLAYS

*Mimeographs*

63. Roman Dress. 25c
119. How to Make a Roman Toga. 15c
171. How the Romans Dressed. Illustrated. 15c
222. The Presentation of Simple Latin Plays in High School. 15c
407. Dimensions for Greek Costumes. 10c
434. Directions for Making the Costume of a Roman Legionary Soldier. 5c

*Article*

"On Giving Latin Plays." THE CLASSICAL OUTLOOK for April, 1942. 10c

APRIL PROGRAMS

*Mimeographs*

551. A Trip Through Roman History. A burlesque skit for celebrating the birthday of Rome, April 21. 15c
581. Suggestions for Celebrating the Ides of March and the Birthday of Rome, April 21. 15c
601. Apologies to the Romans and Horace Heidt. Burlesque program on Roman history, from Aeneas to Mussolini, with parodied songs. Uses narrator and boys' quartet. 15c
637. An "April Fool" Program for the Classical Club. Taken in part from THE CLASSICAL OUTLOOK for April, 1944. 20c

EASTER

*Mimeographs*

252. Parts of a Liturgical Play in Latin from the Tenth Century. 10c
426. An Easter Pageant in Latin. Tableaux. 20c